# THE *Moderate Enquirer* RESOLVED:

In a plain deſcription of ſeveral Objections which are ſummed up together, and treated upon by way of Conference, concerning the contemned People commonly called QUAKERS, who are the Royal Seed of God, and whoſe innocency is here cleared in the Anſwers to the many Objections that are frequently produced by their Oppoſers.

Which may be profitable for all to read that have any thing againſt them, and uſeful for all ſuch as deſire to know the certainty of thoſe things which are moſt commonly reported of them.

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Written in the behalf of the *Brethren*, in vindication of the Truth:
*By W. C.*

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*The way of the wicked is as darkneſs, they know not at what they ſtumble,* Prov. 4:19.
*The ſimple believeth every word, but the prudent man looketh well to his going,* Prov: 14:15.

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*LONDON*, Printed, and are to be ſold by *Lodowick Lloyd*, at the Caſtle in *Cornhill*, 1659.

# TO THE READER.

My Friend,

FOr as much as many of these People, have taken in hand to set forth large declarations of those things which are most surely believed among them (even as they have received them from the Lord.) It seemed good to me also (having had perfect knowledg of the things herein contained) to publish them to the view of many People, accordingly as they were laid before me in the light of truth, that all such as are inquisitive to understand the certainty of those things which are usually reported of those People, might be further informed, satisfied, and resolved.

Moreover Reader, if certain strange things have been brought to thy ears concerning these people, and that thou art desirous to know the truth of them, as the Athenians were to know what Pauls new Doctrine meaned, then this small Book is very suitable for thee: and if thou look it over with patience, moderation, and sobriety, I shall account thee more noble in

*that particular, that they that ſhould reject it, and account it not worthy of reading, as they have done others of the writings of theſe People, who have written moſt excellent things according to the wiſdom given unto them; in which writings there are many things hard to be underſtood, which evil men termes error and blaſphemy; but be thou wiſe unto that which is good, and ſimple concerning evil.*

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# THE *Moderate Enquirer* RESOLVED.

Enquirer.

*I Hear great rumors and reports of a People called Quakers, which should be risen up in these last dayes; canst thou tell me what a People they are? when they arose? by whom they were raised? and to what end?*

*Resolver.* I do beleeve thee, that great Rumors and Reports thou heareſt of them, but know this, that the generallity of the Reports which are Reported of them are mixed with untruths; Therefore have patience a little, and by the Lords aſſiſtance I ſhall endeavour rightly to inform thee, and ſo far as I am allowed of God, ſhall alſo ſeek fully to reſolve thee concerning them, but thy firſt demand cannot in a few words be anſwered,

but afterwards it may more fully; yet in a word or two I say, They are a People that fears God above all the Families of the Earth, and that do worship him in his own way, *viz.* in Spirit and in truth; they do also love God above all, and their Neighbour as themselves, *&c.*

They were raised up (from death to life) about eight or nine years ago, and since the year (52) they have much multiplyed and increased, for the blessings of the Lord hath been (and to this day doth rest) upon them; and by him (who causeth them to multiply) were they raised up, for this very end and purpose to praise and magnifie his Name in the earth (who is God over all blessed for ever) and to publish his living Truth abroad, that his Salvation might be known unto the ends of the earth, and therefore hath he manifested his eternal power in them, by which the world shall be overturned.

Enq. *Thou speakest strange things of them, which if I knew that thou spake the truth, I would become one of them, for unto such a People I desire to be united.*

*Res.* Thou now seemest to wonder, but if a third part of the dealings of the Lord with them were declared in thy hearing, then thou wouldest stand astonished to hear what the

Lord

Lord hath done for them; but peradventure thou art one of them that cannot believe it, though men ſhould declare it unto thee; And whereas thou ſaiſt, if thou knew that I ſpoke the Truth, thou wouldſt become one of them, for unto ſuch a People thou deſireſt to be united, &c. But conſider it is not a neaſie matter to become one of them in truth, & to be united to them in the Spirit; yet it is an eaſie matter to come among them, & to conform unto them; but before thou become one of them, and united to them, thou muſt be turned from darkneſs to light, from the power of Sathan unto God, and then thou wilt become as they are, and where they are, thou wilt be alſo, and then thou wilt come to receive the deſire of thy Soul as they have done.

Enq. *Thou thy ſelf gives a good report of them, but I hear otherwiſe abroad in the world, where one ſpeaks well of them, there is a hundred that cryes out againſt them, and their Errors, & Blaſphemies, and damnable Doctrines.*

*Reſ.* My teſtimony is true which I give of them, for I am one that hath perfect underſtanding of the dealings of the Lord with them, and am very frequent among them, and far be it from me to extend beyond the truth in any particular, or to fall from my teſti-

mony, which I could ſeal with my Blood (if thereunto called,) And what if thou hear thouſands in the World controuling of them, exclaiming out againſt them, eſteeming them not fit to live upon the earth: this may the more confirm thee that they are of God; for if they were of the World, the world would love them, and if they ſpeak of the world, the world would hear them; but becauſe the Lord hath choſen them out of the World, therefore doth it hate them, and cry out againſt their Doctrines and Opinions, & doth ſuppoſe them to be erronious, blaſphemous, and damnable; but their cenſuring and ſuppoſing of them to be ſo, doth not make them ſo; for the Jews ſuppoſed Chriſt to be a Blaſphemer, but he was not. The ſame Generation ſuppoſed the Apoſtles to be movers of ſedition, and peſtilent fellows, but they were not; and at that time they were by more condemned, than owned, as many examples might be produced; but I believe thou thy ſelf art not ignorant of this.

Enq. *No, no, but I only tell thee what I hear of this People, I my ſelf do not ſay that they are ſuch, but I would gladly be informed of the truth of the things reported of them, for it is a good ſign to me that all men ſpeak evil of them, it is ſo much the more apparent that they are of*

*God*

*God, for his People was alwayes hated of the world.*

*Ref.* This is but words ſpringing forth of their perſecutors, and back-biters will ſay the ſame to their face, when they are preſent to anſwer for themſelves, and for the Truth; but tell me, couldeſt thou with *Moſes* rather ſuffer affliction with ſuch a people, (to wit) impriſonment, ſpoiling of thy Goods, loſs of thy good Name and Reputation, and be bitten with the Prieſts mouths, to be deprived of thy Liberty, and Eſtate, and to be ſeparated from thy Wife and Children, Kindireds and Relations; wouldeſt thou ſuffer this for the Truths ſake, as theſe people are ready to do, when they are thereunto called? would not this croſs fall thee heavy, this way prove to thee ſtrait, and this gate narrow? wouldeſt thou not rather chuſe to enjoy the pleaſures of ſin, the delights and vanities of the World, the pleaſure and renown thereof, and while that thou liveſt in the ſame, thou maiſt enquire after the certainty of the Reports which are reported of thoſe that are redeemed from thoſe things in which thou liveſt, and confeſs the truth of that which they poſſeſs, and thou thy ſelf be out of it.

Enq. *That is true, but I hope we need not*

*be*

*be ſo ſevere and ſtrict, and ſo wilful, as to leave our Wives, and Children & Callings; for doſt thou not know that he that doth not provide for his Family is worſe than an Infidel?*

*Reſ.* Thou canſt not be too ſtrict and ſevere in goodneſs; but thou maiſt be too wilful, peeviſh, and perverſe in wickedneſs, and too faithleſs in truſting God, to provide for thoſe that he hath given thee, and in that particular thou maiſt be as an infidel thy ſelf, or as one of the Gentiles, which ſeeketh after things pertaining to this life, ſaying, what ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be cloathed? but by taking of thought they cannot add one Cubit unto their ſtature; now if thou come to the light wherewith Jeſus Chriſt hath enlightned thee, it will bring thee to the Faith of Gods Elect, by which the juſt doth live, and then thou wilt come to provide things honeſt in the ſight of all men, and to be diligent in the Creation, ſerving the Lord in thy place and Calling wherein thou art to abide, and not voluntarily to leave thy Wife and Children without providing for thy Family that which is honeſt, and decent, and fitting, otherwiſe thou wilt be condemned by the light in thy Conſcience, which is a ſwift witneſs againſt all wilful peeviſhneſs, and

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perverſeneſs both in Jew and Gentile.

Enq. *Well, theſe things doth pertain to ones own particular, ( which indeed are good in themſelves ) but I would be further informed concerning theſe People ( called Quakers ) in general; I would have thee tell me how they came to have that Name, and who gave it them?*

*Reſ.* To ſpeak of things which concerns ones own particular, is commonly the moſt benefical; but it is the property of fools to be buſie in other mens matters: but let us come to thy queſtion, how they came to have that Name, the which I intend to declare unto thee if the Lord will.

After that the Lord had viſited them in everlaſting love, and convinced them of his eternal truth, then did he manifeſt his eternal power in them, which made the ſtrong man to bow himſelf, and the keepers of the houſe to tremble; by the operation of which power the bodies of ſome of theſe people came to be ſhaken, like as *Davids* was; and this being apparent unto many Spectators, who deſpiſed and wondred at the workings of the power of the Lord: theſe deſpiſers and wonderers, who were alſo ſcorners, did from hence give theſe people this Name, ſo that thou may take notice that it was the Ge-

neration

neration of Scorners that gave them it.

Erq *Now I underſtand it, but thou hints David as though he had been a Quaker; 'tis true fearfulneſs and trembling came upon him; but was there any other of the holy men of God that quaked? if ſo, why then do the people think it ſo ſtrange now?*

*Reſ.* The work of the Lord was ever ſtrange to the world; for when *David* quaked, trembled, and roared, all they that ſaw him, laught him to ſcorn, ſo that he was a reproach of men, and deſpiſed of the people, and his words do the ſcoffers and ſcorners of this Generation read and ſing, and reproacheth and deſpiſeth them that tremble and quake at the word of the Lord as he did. There were other of the holy men of God that were *Quakers*, as for example, *Moſes* he was one that did fear and quake. And the Prophet *Habbakkuk* his lips quivered, his belly ſhook, and rottenneſs entred into his bones; and that was ſtrange to the men of his Generation; like as *Davids* quakings and roarings was ſtrange and wonderful in his dayes; and ſeveral more examples might be inſtanced, by which the ignorance of this Generation might more fully be underſtood and manifeſted: ſome of which hath not been afraid to call the power of God (which hath

hath made these people to quake and tremble) witchcraft, and to say that it was of the devil; but they were such as spoke evil of dignities, and did err not knowing the Scripture, (which speaketh of Quakers) nor the power of God which causeth the fleshly man to quake, and the keepers of the house to tremble, the which these people do witness.

Enq. *But as touching their worship, or the manner of it; what is it? read they? sing they? or pray they in their meetings? or deny they Singing, and Praying, as is reported of them?*

*Ref.* Their manner of Worship doth differ very much from the World, and they that are of the World can take neither pleasure nor delight in it; for when they come together, they wait upon the Lord in his light, it may be sometimes two or three hours in silence, and sometime it hapneth that in less space than one hour some of them may be moved to speak more or less to the edifying of the rest in the most holy Faith, but their worship consisteth not in words, but in Spirit, and in truth; and in the light of Truth they read their own conditions, which light doth open unto them the mysteries of the kingdome. And for Singing and Praying, they do them both with the Spirit, and with Under-

Underſtanding; but the formal ſinging and praying of the World which is not in the Spirit, nor with underſtanding, this they do deny, for they ſee that God is not honoured by it, and that which diſhonoureth God they diſown, but that which honoureth and exalteth him alone, to that their Souls are united and dearly they do own.

Enq. *But this doth ſeem very ſtrange unto me, that they ſhould ſit ſome hours together in ſilence, had they not better read, pray, & ſing, that they might thereby get the motion of the Spirit, by exerciſing of themſelvos in ſacred devotions?*

*Reſ.* It ſeemeth not ſtrange unto thee alone, but unto thouſands more, who cannot apprehend that which they are made partakers of in ſilent meetings, in the which they witneſs the workings of the power of God, which raiſeth the life that is immortal in them, upon which they feed, and by which they come to be nouriſhed up unto eternal life, ſo that the motions of the pure Spirit of life they feel daily, which is not obtained by bodily exerciſe (which profiteth little) neither by ſelf performances; which availeth not, but by waiting in the light of life, there are the motions of the Spirit of the Lord known, and there is the ſacred devotion which is acceptable unto the Lord, and that

devotion

devotion which is out of the light, is not ſacred, but imperfect and unholy.

Enq. *Thou ſpeakeſt ſo promiſcuouſly when thou ſpeakeſt of the light of life, that I do not comprehend thee; wilt thou therefore tell me if it be the ſame light of which theſe people ſpeak ſo much? and ſhew me what that light is? and where that I may find a meaſure of it, for I would willingly comprehend it?*

*Reſ.* If my words be obſcure and promiſcuous to thee when I ſpeak of the light of life, it is becauſe thy underſtanding is dark, for my words are words of plainneſs and of truth; yet nevertheleſs I ſhall endeavour to ſpeak to thy capacity, & underſtanding, that I be not as a Barbarian to thee; that ſo our reaſoning together might not be in vain, neither would I willingly multiply words to no purpoſe which doth not tend to edification; for there is enough of that abroad in the world; wherefore let us come to the thing it ſelf, *viz.* to the light of which I ſpeak, which is the ſelf-ſame of which theſe people ſpeak, and that of which they ſpeak, is the ſame that *John* the Baptiſt bore witneſs of, and the ſame of which the Prophets (by whom God ſpake unto our Fathers) propheſied and fore-told, and he who is the light

of

of the world, acknowledged it when he was come into the World, whose name was *Immanuel*, which by interpretation is God with us, and they that desire to see the presence of the Lord to be with them, they must come to the light, which cometh from him whose Name is called *Immanuel*, and they that believe and walk in his Light shall come to have the light of Life, a measure of wch thou hast in thy Conscience, which shews thee thy sin, and Transgression, which separates from God, and if thou turn thy mind to it, thou wilt find it a swift witness against thy Lusts, and earthly desires, and vile affections, and against all manner of evil whatsoever. But this I would have thee to know, that it is in vain for thee to go about to comprehend it, for it shineth in darkness, and reproveth the works of darkness, but the darkness doth not comprehend it.

Enq. *Is there not great contention, and much dispute betwixt these people, and busie-minded men about the light, which (I suppose) is tedious and wearisom to this people, is it not?*

*Res.* Yea, for they meet with many of these busie-minded men that seek to intrude into the knowledge of high things, who by their sensual wisdom seek to comeprehend this incomprehensible Light, and the more

they strive, the more they puzle themselves; and although they be puzled and confounded in themselves, yet they will not cease from propounding frivilous Questions about the Light; many of which have been fully answered, according to the folly of these unruly and vain talkers, lest that they should be wise in their own conceit; But the truth is, these people will many times avoid the Questions, and Genealogies of these unreasonable men, because they see them to be unprofitable and vain, & that doth very much torment them.

Enq. *Why are they not given to Disputing? for if the truth be on their sides, they might thorow disputing overcome their Opposers, and instruct them, that wilfully oppose themselves, and so do much good thereby, might they not?*

*Res.* There is so much disputing in the World, which is altogether unprofitable, that it is a mercy that they are no more inclined to it, for what good can there be brought forth by it, seeing that by the generality of Disputers the holy Scripture is not a little wrested and perverted, the Name of God too much dishonoured, and many precious hearts disturbed, grieved, and wearied, by the tedious Disputing which is among men, and by reason of it much strife and contention is brought forth, in which these peo-

ple have no pleasure, nor contentment, for they have not so learned Christ, neither do they seek by way of Disputing to overcome their Oppressors, ( whom they with meekness do instruct when they wilfully oppose themselves ) but to that of God in the Consciences of their Opposers, they seek to be made manifest, that by that they might be overcome, which will convince them of the truth which these people hath on their sides, and by turning people to that of God in them, they do much good ; for as men come to be brought to that, they come to be brought off from Disputing, to the life of that which Disputers dispute upon.

Enq. *It is very true, the Scriptures are much wrested by Disputers ; but ( pray thee ) tell me what do these people hold of the holy Scriptures ? it is reported they do deny them, is that true ?*

*Res.* No, they do not deny them, but doth read and peruse them above all Books, and they do affirm, that they are able to make a man wise unto Salvation, through Faith which is in Christ Jesus, and that they (which were given by inspiration of God) are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, *&c.* they also hold them to be a true Declaration

ration of those things which were most surely believed among the Saints of old, who were eye-witnesses, and some of them Ministers of the Word of God, of which the holy Scriptures do testifie. And further they say, that the holy Scripture was written for their learning, that they through patience and comfort of the Scripture should have hope; this with much more they affirm of the Scripture, the life of which they witness manifested in them.

Enq. *All this is good; but is there any man now that hath the same spirit the Apostles had, or is the same light, life, and power now to be injoyed, which the Saints in former Ages witnessed?*

*Ref.* I tell thee whosoever hath not the same Spirit by which the Apostles were guided and lead, they are none of his whom the Apostles served and owned to be their Lord and Law-giver, Jesus Christ, who is the same to day, yesterday, and for ever, and they that are his, of his Fold, and of his Priest-hood, they have unity in his light, in which the Apostles had fellowship, and they are lead and guided by the same Spirit that revealed things (which had been hid from alleges and generations) unto the Apostles and Saints, and they are preserved in that power which

gave the Saints victory over the world, and they live in the life of immortality, which was made manifeſt in the Saints of old ; ſo that the ſame light, life, ſpirit, and power is now made manifeſt among the Saints, and to the truth of this, theſe people can ſet their Seals, who are made partakers of the ſame according to their meaſure.

Enq. *Have they not revelations now by the ſame Spirit? or is there any miracles wrought among them by the ſame power?*

*Reſ.* Yea, they have Revelations by the ſame Spirit which revealed the myſteries of God in former ages to the Saints ; for if they had not Revelations, how ſhould they come to the knowledg of the Father, whom none knows but by the Revelation of the Son? and by the mighty power of God, miracles hath been wrought among them, and miraculous things hath been brought to paſs in a myſtery, which is hid from all vulterous eyes living ; and they privy to theſe things who are witneſſes of the power of God, which hath wrought them ; but from Scoffers and Scorners, Deſpiſers, and wonderers theſe things are concealed.

Enq. *But ſuch would have a ſign, that they might believe, and be converted alſo, would they not?*

*Reſ.* Yea, but none muſt be given them, but that of *Ionah*, for they are of the adulterous Generation that ſeeketh one, ſaying, ſhew us a ſign, or work us a miracle, that we may believe that your God is the living God, and that he hath ſent you, *&c.* Now they that will not believe and be converted without a ſign, would no more believe and be converted if one were ſhewed them; then they would have been perſwaded to have repented by one that had been raiſed up from the dead, when they rejected *Moſes* and the Prophets, *Luke* 16. 31.

Enq. *But thou ſpake of miracles being wrought among theſe people; do they all work miracles? is the gift of propheſie given to all? or have they diverſity of gifts?*

*Reſ.* They do not all work Miracles, neither do they all Prophecy; for they have differences of adminiſtrators, but the ſame Lord, and diverſities of operations, but the ſame God, who hath given to one by the Spirit, the word of wiſdom, to another the word of knowledge, by the ſame Spirit, to another diſcerning of Spirits, ſo that they have received diverſities of gifts, but the ſame Spirit.

Enq. *Have not every one of them received according to their ability, and are they not in.*

*ſeveral ſtates and conditions ?*

*Reſ.* Yea, ſome of them have received one Talent, ſome two, ſome five, & they boaſt not of that which they have, becauſe they have received it from him who is the giver of every good and perfect gift ; their conditions are alſo divers, for there are Fathers, Young men, and Babes among them ; and ſome there are who do not yet witneſs the birth brought forth, which is begotten by the immortal word of life ; now he that is the ſtrongeſt among men will bear with the weakeſt ; and he that is the greateſt among them will become ſervant to the leaſt, and when one among them is overtaken with a fault, they that are ſpiritual doth reſtore ſuch an one with the Spirit of meekneſs, for ſometimes they that are weak among them, doth that which the witneſs of God in them alloweth not, and to the witneſs they conſent, which convinceth them of the evil ( that they do through weakneſs ) which their Soul hates, and a law in their members they find, which warreth againſt the law of their mind, by which they are ſometimes brought into captivity to the law of ſin, ſo that they cry out as *Paul* did in his warfare, *O wretched man that I am, &c.* yet herein they find comfort, that with their minds they ſerve the Law of God, though

though with their fleſh ( in which no good thing dwelleth ) the law of ſin; theſe are ſuch as are not yet come through the law, nor to the end of the warfare, but finds daily the fleſh luſting againſt the Spirit, and the Spirit againſt the fleſh.

Enq. *Well, Is not that a good condition? did ever any Saint come further in this life? or are any of theſe people made free from the Law of ſin by any other Law.*

*Reſ.* The time of the warfare muſt be known and paſſed through by as many as comes to be made free through him who is the end of the Law for Righteouſneſs ſake, and he that is faithful to the Lord in the Light which brings to the warfare, the ſame will bring him through the warfare, yea, to the Law of the Spirit of life (by which ſome of thoſe people are made free from the Law of ſin and death) in Chriſt Jeſus, and this the Saints witneſſed, in whom the Righteouſneſs of the Law was fulfilled; through which they are come unto him who is the end of the Law, and the Prophets, by whom they are made free from the Law, that being dead wherein they were held, and they become dead to it, by the body of Chriſt, which was made a curſe for them to redeem them from the curſe of the Law, ſo that they are now no more under

the Law but under grace.

Enq. *But what do they expect to be perfect, or free from sin in this life, what ground have they for this in Scripture? was such a state ever commanded or witnessed by any of whom the Scripture doth speak?*

*Ref.* That which is perfect is manifested in them, and by that they wait to be perfected; for perfection is that which they earnestly press after, and have hope to attain unto the fulness of it, for they do believe that God would not command and require that of men, which could not possibly be attained; for he that said, be ye perfect (as your Heavenly Father which is in Heaven is perfect) he hath perfected for ever, them that are sanctified, & among such as were sanctified, and perfected for ever, did *Paul* preach wisdom; and their perfection he wished, who had not then attained unto it, but were pressing after it, as many of these people are now, who expecteth to be made free from sin as the Saints were; *Rom.* 6 18. and by the blood of Jesus they hope to be cleansed from all sin, that being throughly sanctified and cleansed with the washing of water through the word, they might be presented to him a glorious people, not having spot nor wrinkle, nor any such thing, but that they might be holy

and

and perfected for ever; but this ſeems incredible unto many, who are not yet come to the godly ſorrow for ſin which worketh repentance, but theſe people (whoſe eyes the Lord hath opened) do ſee a poſſiblity in the thing, and they are not without faith, but that they ſhall obtain it, and therefore go they on unto it, and will proceed, if the Lord permit, who hath manifeſted that in them which is perfect, by which he will bring them (and hath brought ſome of them) to the perfection of purity, and to the beauty of holineſs, where Hallalujah is ſung unto the moſt high.

Enq. *The Scripture (I ſuppoſe) is much wreſted about that point, is it not?*

*Reſ.* Yea, very much; For they that are againſt it, heapeth up all the Scripture places that poſſibly they can, of the Saints failings, of their expreſſions ſpoken in the time of their warfare; and places of Scripture they produce which was ſpoken of men in their unconverted eſtate; and theſe Scriptures they wreſt and pervert, and doth add their meanings and conceivings unto them; and therefore it is that thouſands hath ſo much to ſay againſt that point, which they will as earneſtly plead againſt, as any other particular thing that is in diſpute among men at this day.

Enq:

Enq. *What ſuch men are they that do wreſt the Scripture, and differs ſo much in their interpretations, which theſe people cries ſo much againſt ?*

*Ref.* They are ſuch as are unſtable, and unlearned, who errs, not knowing the Spirit, nor the guidings and leadings thereof, but are truce-breakers, and incontinent, who ſeek to ſubvert whole Countries by their deluſions, which people are led into by giving heed unto their falſe interpretations which they give of the holy Scripture, which is of no private interpretation, and they are ſuch as gain-ſay the Truth, being proud and preſumptuous, doting about queſtions, and ſtrife of words, unruly and vain talkers, ſuch as teach things which they ought not, for filthy lucre ſake; theſe and ſuch like do theſe people cry out againſt, for each of them do wreſt and pervert the Scripture to their own ends, ſeeking thereby to confirm their erronious opinions which are contrary to Scripture, and contrary to Truth; ſo that theſe people have good reaſon to teſtifie againſt them, being that the Name of God is ſo much diſhonoured by them, and the holy Scripture ſo extraordinarily wreſted among them, by the different interpretations thereof.

Enq. *How do theſe People underſtand the Scripture ?*

*Scripture? is there not ſtrife and contention among them about the meaning of it?*

*Reſ.* By the ſame Spirit (by which they were guided that ſpoke forth the Scripture) do theſe People underſtand it, every one of them according to their meaſures; and the light in which they walk doth give them the ſame underſtanding in the holy Scripture, which they had that ſpoke forth the Scripture, although many among them are ſhort of ſo large a meaſure as the Authors of the holy Scripture had, yet that underſtanding which God hath given them by his holy Spirit, is the ſame which holy men of God had, (in its meaſure) ſo that they are far from ſtriving and contending about the meaning thereof among themſelves, for that which the light opens to one is not contradicted by them that are in the light, and therefore they are at peace among themſelves, and in unity one with another.

Enq. *It is reported of them that they go into many Churches to diſturb them, and that they ſpeak before the Miniſter have ended, and carrieth themſelves unruly in the time of his ſacred Devotion; is this true?*

*R ſ.* 'Tis true, ſome of them have gone into many Congregations, (as Lambs among Wolves) in obedience to the motions of the power

power of the Lord, and in the Aſſembly they have ſpoken that which was revealed to them while they ſtood by, and he that ſhould have holden his peace ( who had firſt ſpoken ) left his matter in hand, and cryed for a Conſtable, or an Officer to take him away that begun to ſpeak his Revelation; now the unruly ſpeaker ( that ſhould have holden his peace, and kept the people in order ) beginning to be ſo furious and angry againſt the other, this occaſioned great diſorder in the Congregation, which might have been prevented if the ſpirit of the firſt Speaker had been ſubject to the Spirit of him that had the Revelation, then might the thing have been done decently and in order, according to the rule of the Apoſtle, 1 *Cor.* 14.30,32,40. And as touching carrying of themſelves unreverently, that is ſaid of them becauſe they do not doff their hat in the time of their Prayer, and joyn with them in their unholy devotions, which they are not free unto, neither dare they bid them God ſpeed, becauſe they know that they are out of the Doctrine of Chriſt, offering unacceptable Sacrifice, in which act theſe people will not be partakers; but for any of them to go purpoſely with an intent to diſturb any Congregation, I believe ſuch a thing hath never entred into their thoughts,

thoughts, for commonly when they have gone upon ſervice for the Lord to ſuch places, it hath been in the croſs to their own wils, whoſe lives have been in great danger, in them houſes called Churches, and much of their blood have been ſpilt, many bruiſes they have gotten, and moſt ſhamefully have they been intreated and handled in them places called Churches, by thoſe that have reſorted unto them, and this hundreds will witneſs and teſtifie, who have been eye-witneſſes of it.

Enq. *It is a ſtrange thing that they will not keep from ſuch places then; had they not better be ſtill and quiet, and moleſt none, then ſo to hazard their lives; or at leaſt to take other opportunities then when people are at Church.*

*Reſ.* The thing is ſtrange in the eyes of many, that they ſhould ſo (as it were) hazard their lives among unreaſonable men, who ſeeketh to do them miſchief; but that power of the Lord by which they are moved to go to ſuch places, doth oftentimes miraculouſly preſerve them, and into his hands they commit their life who hath given it them, the which they could freely lay down for the truths ſake if thereunto they were called. Now if they ſhould moleſt any in their own wills by ſpeaking their own words to them, they had better be ſtill and quiet, than to do

ſo;

ſo; but if the Lord move them to ſpeak to any, or to go to any place, they had better obey him, than bear his Judgements for diſobedience; and if the party ſpoken unto be one that cannot bear ſound Doctrine, then will they be offended or moleſted by him that ſpeaketh, like as *Amaziah* (*Amos* 7.12, 13.) was moleſted with *Amos*, and therefore would he have had him to have fled into another Land, and not to have propheſied at *Bethel*, becauſe it was the Kings Chappel, and his Court, as now ſeveral there are, that would not have theſe people to come to their Churches, becauſe the Congregation is diſturbed by them, like as the Kings Court and Chappel was diſturbed by *Amos*, and the Synagogues of the Jews by Chriſt and the Apoſtles, and many will perſwade them to the contrary; but the perſwaſions of ſuch they do no more regard, than *Amos* regarded the perſwaſions of *Amaziah*.

Enq. *What go they to Churches then, becauſe Amos went to the Kings Chappel, and becauſe Chriſt and the Apoſtles went to the Synagogues as their manner was?*

*Reſ.* O no; if they had no other ground, then were they but wilful imitators, and like unto the falſe Prophet who run when the the Lord had not ſent them; but theſe people

ple are moved by the same power (that moved *Amos* to go to the Kings Chappel) by the same power (I say) are they moved to go to Steeple-houses, and other places to bear Testimony unto the same truth that *Amos* held forth; and the same power that moved the Apostles to go into the Synagogues of the Jews; the same doth move these people now to go into the Meeting-place of the Jews and Gentiles, there to declare the powerful truth of God to them that have the form, but not the power, shewing unto them how they may come to find that which hath been lost, viz. the life and power of truth.

Enq. *Well, but do they not know that there are Acts in force against Disturbers of Ministers put forth by our honourable Magistrates, who will not suffer godly Ministers to be disturbed?*

*Ref.* Yea they know it well, and do find it, but rather then they will disobey the Lord, they will chuse to suffer by such acts (as *Shadrach*, *Meshach*, and *Abednego* did, who disregarded the decree of *Nebuchadnezzar*, and would not worship the Golden Image which he had set up; And they who act by the vertue of these acts, do say, they have a Law by which they ought to suffer; like as the Jews said concerning that Law which they

they had; by which they said Christ ought to die, &c. But shew me out of the Scripture, where ever any honourable Magistrates (or any that ruled for God) made Acts to protect Godly Ministers, by the vertue of which the men that spoke unto them was to be cast into prison; if they did it in their meeting-place; Had not godly Ministers always Spiritual weapons to defend them withal; And was not *Peter* and *Barnabas*, *Paul* and *Silas*, Godly Ministers, who suffered by the Acts of the Magistrates, that upheld the chief Priests? and were they Honourable Magistrates, or godly Ministers, who resisted these Godly men, whipt them, and cast them into prison? And is it not to be feared that many who are called honourable Magistrates, do protect such Ministers as are persecutors and oppossers of the servants of the Lord, who lie in holes and dungeons, by vertue of the Acts which are made by imprudent Magistrates to protect ungodly Ministers, by whom the Nations are deceived; truly Godly Ministers are ashamed of such, and the power by which they are upheld.

Enq. *Do these people contemn Authority then; as is commonly reported of them, or are they subject to the higher power, like as the Apostle Commandeth us to be?*

*Resp.*

*Ref.* That authority which is of God, and from him they do not contemn, neither are they disobedient, but subject to him that rules in this authority for God, if he exalt righteousnes in the earth, and be a terror to evil doers, and a praise to them that do well, such a Magistrate they honour in the Lord; And to the higher power their souls are subject, in which the Magistrate rules, who is Gods Minister; and of this power unto which their souls are subject, they are not afraid, neither are they subject because of wrath onely, but also for conscience sake; For this they know, that whosoever resisteth the power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation.

Enq. *But they do not honour Magistrates with their Hat and Knee, as they ought to be honoured, and that offends Magistrates, that receives honour of one another.*

*Ref.* 'Tis true; they do not bow before them so, as most men do, neither have they freedom thereunto, for the honour that pertains to a Magistrate consisteth not in such trifling things which are of no weight. And I believe thou cannot produce one Scripture out of the whole Bible, that will prove that Magistrates ought to be honored with Hat and Knee, that is but a meer complement and

vanity, a fooliſh faſhion of the world which will paſs away; and the non-performance of that doth but offend ſuch Magiſtrates as receives honour one of another, and how can ſuch believe (ſaith Chriſt) mark, if they be not yet come to believe; who dare ſay that they are Gods Miniſters, or that they rule for God, and theſe people will rather offend them that believe not, then that of God in their conſciences, which learneth them to ſeek that honour which cometh from God onely, before which humility doth go.

Enq. *But hark; It is not only ſaid of them that they contemn authority and are not ſubject to Magiſtrates (to which thou haſt anſwered) but alſo that they are againſt Goſpel Miniſters; and are great railers againſt Miniſters, and their maintenances; Is that true?*

*Reſ.* Magiſtracy, and Miniſtery, they allow and approve of, the one I have ſhewed thee before, the other I come unto, and that is Miniſtry; Firſt, I ſhall ſhew thee what Miniſters and Miniſtry they own, and what maintenance they allow of, that Miniſters may have; Secondly, what Miniſters and Miniſtry they diſown, and what maintenance they do not approve of.

Firſt, Such as are indued with power and wiſdom from on high, and called to the work of

of the Miniſtry immediately, having received gifts from him that is aſcended far above all Heavens, who formerly gave ſome Apoſtles, ſome Prophets, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, &c. And ſuch as he now calleth & chuſeth, who abide in his doctrine, and giveth that freely, which they have received freely: Such theſe people do own and their Miniſtry; but railing againſt any they do deny, and Miniſters that are ſo called and quallified as before-mentioned, they do eſteem very highly for their very works ſake, and alloweth them food and raiment, and all things that are convenient; and herewith are theſe Miniſters contented, even with that which they have of free gift from thoſe unto whom they Miniſter Spiritual things, and ſo in love, peace and unity they live together, and thus it is with theſe people and the Miniſters whom they do own.

Secondly, The Miniſters that they diſown are ſuch as runs when the Lord hath not ſent them; and do feed with the fat, and cloath with the wool, and make a prey upon the people; ſuch as are called of men, Maſter, and ſtands praying in the Synagogues, teaching for Doctrines the traditious of men; who keep people ever learning and never able to

come to the knowledge of the Truth, who are out of the life of that which they preach to others, by whom the holy Scriptures are wrested and traided withal; who are covetous, proud, heady and high minded, having a form of Godlineſs but denieth the power thereof; ſuch they diſown to be Miniſters of Chriſt, who preach for hire, and divine for money, the love of which conſtraineth them to teach the people, and they that will not give them Money, or put into their mouths, they prepare war againſt them, and compel them by ſuit of Law, and thus they rob their maintenances from poor people, whoſe goods they will take away by force, from ſuch as hath nothing of them nor from them; now all ſuch greedy unreaſonable pretended Miniſters, and their robbed maintenance theſe people do deny, and diſown, neither can they pay them wages, nor in no wiſe uphold them.

Enq. *Well, but have they not ſuch in their Pariſhes, to whom the Law of the Land alloweth Tythe; whether do they pay them, or ſuffer the penalty of the Law, and the cruelty of ſuch men?*

*Reſ.* O alas, The covetous hirelings they are ſo ſpread over the Nation, that ſcarce either City or Pariſh are free of them; and truly volums might be filled of the ſufferings of theſe harmleſs people, which they undergo,

go, and have undergone in that particular, through the cruelty and mercileſſeneſs of that unreaſonable Generation of greedy perverſe Prieſts, (whoſe bleſſings are curſed, and whoſe ſeed is corrupted) for truly they have even made havoke of the people, who for conſcience ſake cannot pay Tythe, and therefore have their goods been pitifully ſpoiled; as hath been pretty largely publiſhed to the ſhame and confuſion of theſe mercileſs and cruel men; but a book of remembrance is writ, and their actions are upon record.

Enq. *But are theſe people ſo ſimple that they will not go to the Law with thoſe that wrong them; what is not the Law open? And the Magiſtrates will do juſtice; will they not?*

*Reſ.* If thou obſerved Chriſts words well, thou would not call them ſimple, for not going to Law with their adverſaries, for did he not ſay, if any man will ſue thee at the Law and take away thy Coat, let him have thy Cloak alſo; now they that walk in his Light who ſpoke theſe words, they abide in his Doctrine, and when their Adverſary hath ſued them and recovered treble damage, and taketh away twice the worth of that which he recovered, they reſiſt not, but bears it patiently, knowing this, that there is one that will plead their cauſe, to whom ven-

geance belongs and he will repay.

And although that the Law be open, yet they are not free to go to it; For what said *Paul* to the *Corinthians*, did he not tell them that there was utterly a fault among them, because they did go to Law one with another; why (saith he) do you not rather take wrong? why do you not rather suffer your selves to be defrauded? so that here thou may see it doth not become Saints to go to Law, and that especially before them that are out of the truth; for such Magistrates will connive at the sufferings of the oppressed, and not reprove the oppressors, who ought by Magistrates to be rebuked: But there are some prudent understanding men that are much wearied, with being so daily incumbred with the beggerly suites of these covetous Priests, against these harmless, innocent people: And some of the Magistrates are backward enough in doing Justice, and too forward in fulfilling the desires of unjust men, who deals unjustly with these people, and this is not unknown to some in authority, whose bowels are sometime moved with compassion to behold the many greivances, and annoyances which are daily renewed upon these that fear the Lord.

Enq. *I suppose that Saints in former ages have*

*have ſuffered much by the untoward generation, have they not?*

*Reſ.* Yea, yea, a cloud of witneſſes might be produced of the ſufferings of the Saints, ſome of which had tryal of cruel mockings and ſcourgings, of bonds and impriſonments, ſome of them were ſtoned, others ſawn aſunder, others ſlain with the ſword, &c. and he that was a precious Saint, and a ſufferer by the untoward generation, he teſtified and ſaid, that through many tribulations we muſt enter into the Kingdom of God; and further he ſaid, that they that will live godly in Chriſt Jeſus, muſt ſuffer perſecution.

Enq. *But theſe whom thou mentioneſt were comforted in the midſt of their tribulations and ſufferings; are theſe people ſo?*

*Reſ.* Yea, they alſo are comforted in their tribulations, that they are able to comfort them which are in trouble, by the comfort wherewith they themſelves are comforted of God; for as the ſufferings of Chriſt abound in them, ſo their conſolation alſo aboundeth by Chriſt, of which all the oppoſers and adverſaries in the world cannot deprive them of; they may be bereaved of their goods, and ſeparated from their friends & brethren, and be debarred of their liberty and freedom by the power of the adverſary; but this

power extendeth not so far, as to deprive them of their peace in him which is their life, and of the comfort and consolation which they receive from him; and that they prefer above the whole world.

Enq. *How comes it, that so many of them are cast into Prison, and some whipped, and others banished from some places; Is it for misdemeanour, or for their truths sake?*

*Ref.* Thus it is, many of them have been moved of the Lord to go to Steeple-houses (which are called Churches,) and to speak unto the Priest & people, that which the Lord was pleased to lay upon them to declare, it may be some time before the Priest had done, and some time after; so some in authority being then present, have forthwith sent them to Prison, for disturbing the congregation, as they said, and it may be have caused them to be whipped, &c. And for this very particular hundreds have been put in prison; several others have been cast into prison, because they could not pay Tythe to the hireling Priests, others because they could not swear; others because they have not put off their Hats before Magistrates, others for going to visit their friends that hath been in prison, others for riding above five miles upon a first day to a meeting, others for speaking a few words in a street, or a market, to people, whom they have

have exhorted to fear the Lord; others for ſpeaking to ſome upon the high way: and for ſuch like things as theſe, are the moſt part of them (if not all) caſt into priſon; And in priſon ſome of them have been fined for ſtanding covered before the Judge, and hath laid above a year, ( or years ) in priſon for non payment of the fine, and ſome of them after they have ſuffered Impriſonment a certain time have been baniſhed, and ſent away like vagabonds; and more favour is ſhewed unto malefactors by many in authority, then is afforded them; and all this do they patiently ſuffer for righteouſneſs ſake.

Enq. *It ſeems by thy relation of them they ſuffer much wrong, do they not petition unto the powers of the earth for relief, and make their redreſs unto them in ſuch cauſes?*

*Reſ.* They cry unto them for Juſtice, but to petition unto them as unto Gods, they cannot in the leaſt do it, although many petitions have been put up againſt them; but that doth not moleſt nor trouble them whoſe truſt and confidence in the Lord, by whom they do expect to be delivered, and not by the arm of fleſh; there manifold greivances are not hid from the Lord, who will ariſe and plead their cauſe, and rebuke thoſe that afflict them, & ſeverely puniſh thoſe that do oppreſs them.

Enq.

Enq. *But in the mean time do they not seek to avenge themselves of their adversaries, seeing they are now become a great body?*

*Ref.* O no, they nave no such thoughts, for they have referred their cause wholly to the Lord, to whom vengeance belongeth, and he will repay, of whom they have learned to love their enemies, to bless those that curse them, to do good to those that hate them, to pray for those which dispitefully use them, and persecute them; and they are so far from avenging themselves, that if one smite them on the one cheek they will turn the other; And they look not upon the number of themselves to be any thing, in reference to their redemption, out of their hands, who exercise Lordship over them; For they know that by one, the Lord is able to chase a thousand, and by two to put ten thousand to flight.

Enq. *Yea that is true, yet nevertheless will they not carry weapons, for their own defence, and for the defence of their Country?*

*Ref.* The weapons of their warfare are not carnal but mighty through God, to the pulling down of strong holds, casting down Imaginations, and every high thought that exalteth it self against the Kingdom of God, and onely such weapons carry they, and he that put them into their hands is mighty enough

enough to preſerve them and their Country, with whoſe armour they are alwayes armed, having their loins girt about with truth, having on the breſt-plate of righteouſneſs, and the ſheild of faith, wherewith they are able to quench all the fiery darts of the wicked; they have alſo the helmet of Salvation and the Sword of the Spirit which is the word of God, thus are they armed againſt their enemies that ſeek to bereave them of their peace with God, whom they only withſtand, but violence to no man will they do, that is contrary to the doctrine of their Lord to whom they do commend themſelves.

Enq. *I ſuppoſe by this declaration of them that they are a peaceable people: but what are they in life and converſation, for by their fruits we muſt judge of them?*

*Reſ.* My report or declaration of them is true, and the truth I ſpeak and lie not, for I have known them from a child (or ſince that I was a babe in Chriſt) and my education in the Lord hath been among them, and for the ſpace of ſeveral years I have been daily converſant with them; and in all this time, I have found their life and converſation; to be good, honeſt, and unreproveable; do but ask any conſcientious man fearing God, that knoweth theſe people, and thou ſhalt find that his teſtimony of them will not contradict

dict mine, yea many of their Oppoſers will acknowledge, that for their life and converſation they have nothing to accuſe them of.

Enq. *But it is ſaid they are rude in ſpeech, and uſeth the word thee, and thou, to particular Perſons; is not that an unmannerly and abſurd thing in them?*

*Reſ.* No, it is the language of the holy Scriptures; and to uſe thee, and thou, to a particular perſon, is proper, and not unmannerly nor abſurd: for when the Lord ſpake to *Adam*, and *Adam* to him, they uſed that language; when *Moſes* ſpake to *Pharoah*, and *Pharoah* to him, they uſed that language; when *Paul* ſpake to *Agrippa*, and *Agrippa* to him, they uſed that language, and it was not unmannerly nor abſurd with them, neither do we read that it was then accounted rudeneſs of ſpeech. And although that this ſeems ſo ſtrange to the men of this Generation, yet it is the proper phraiſe of the Scirpture, and the language of all them of whom we read in the Scripture.

Enq. *I have not obſerved that ſo much before; but now in their buying and ſelling how do they do? are they of as many words as other men; or keep they to yea or nay in their communication?*

*Reſ.* To yea and nay, they keep, knowing that

that whatſoever is more cometh of evil, and when they have a commodity to ſell, they ſet a reaſonable price of it, and do not exact upon the people; & when that they buy a commodity, they proffer a reaſonable price for it, for the which they ſuppoſe the party may well afford it, and that which they judge to be the value of the thing, and ſo in few words diſpatcheth; and thus they abide in the Doctrine of their Lord, who hath ſaid, Let your yea be yea, and your nay be nay, for whatſoever is more then theſe, cometh of evil.

Enq. *But men are ſo accuſtomed to many words in their dealings one with another, that I ſhould think men will ſcarce meddle with them in affairs, if they will abate nothing of the price which they firſt ſet on their Commodity, for that is moſt uſual among men?*

*Reſ.* 'Tis true, it is uſual among men to utter many needleſs words in their dealings, and to ſwear many grievous Oaths becauſe they will not truſt one another; but it is not the manner of theſe People to do ſo, neither have they freedom thereunto in the leaſt, whereupon ſome of their Cuſtomers have abſented from them for a ſeaſon, and have made tryal of others, but they not finding ſuch fidelity in others, nor ſuch juſt and upright dealings by them, they have returned again

to

to this People, and have made further proof of them, and have found their Commodity to be good, and ſubſtantial, and well worth that which they gave for it, whereupon they have brought other Cuſtomers with them, and acquainted them with the condition of the People, that they would have ſo much as they asked, and that they were not given to many words, *&c.* to the which the People in proceſs of time have well condeſcended, ſo that now where they are known, they are credited, and not extraordinarily provoked (by thoſe that know them) to ſuperfluity of words: and ſo they come to uſe men to that which they have been little accuſtomed unto (to wit) to few words in their buying and ſelling.

Enq. *That is well done of them, yet men hath much againſt them, for it is ſaid, they will not ſpeak to men upon the way, but paſs by them without ſaluting of them, neither will they doff their hats to any, which gives great offence to many; wherefore do they carry themſelves ſo uncivilly?*

*Reſ.* When they have occaſion to ſpeak to any man, they ſpeak unto him whether it be upon the way, or in the ſtreet, or upon the Market, or in any other convenient place; but to ſalute men in a Complementing way, by doffing their hats unto them, and bowing before

before them, and giving them flattering Titles, (according to the cuſtom and manner of the World) that they are not free to do, and that is a principal thing (of the many) which men have againſt them; although they honour all men in the Lord, without reſpect of perſons, and behaveth themſelves civilly towards all, yet can doff their hat to none, for that is an act of as proud and uncivil Perſons as lives, who will ſhew humility in that thing when they are as proud in their heart as *Haman* was, and will deride and ſcorn thoſe that cannot for Conſcience-ſake do it; and theſe are they that are offended when it is not done, and carry themſelves uncivilly to ſuch as doth it not.

Enq. *Well, but it is a faſhion which men have, and a token of civil reſpect, had they not better pleaſe men by conforming unto them in this thing of ſmall importance, then to offend them through abſtaining from doing of it, for we read that Paul became all to all, unto the Iews he became as a Iew, &c.*

*Reſ.* The faſhions of this World will paſs away, but the Word of God endures for ever, by which Word theſe people are redeemed from the World, ſo that they cannot be conformable to it, in its waies, worſhips, cuſtomes, and faſhions, all which will paſs away,

way, and if they ſhould ſeek to pleaſe men; then were they not the ſervants of Chriſt, whoſe ſervants never uſed ſuch a token of civil reſpect (as doffing of the hat) that we read of in the whole Scripture; and who dare call them his Servants that receive honour of men from their hats, & are offended if it be not given them, ſurely they are not like unto him in this thing, for he received not honour from men, neither did he ſeek it, but ſaid unto thoſe that did, How can ye believe, that receive honour one of another, and ſeek not the honour that cometh from God only?

And although *Paul* became as a Jew unto the Jews, as without law to them that were without Law, yea all things to all men, this he did for the Goſpels ſake not to pleaſe men, but that he might by all means ſave ſome, therefore condeſcended he to the ſimplicity in them, ſpeaking low things to their capacity and underſtanding, that ſo by guile he might catch them, and gain or win them to the truth: but who dare ſay that he became an Idol-worſhipper with Idolaters? if ſo, how ſhould he have brought any from that Idolatry to have worſhiped the living God? or who dare ſay that he became an Oppoſer of Truth with Oppoſers? if ſo, how ſhould he have gained any of them to the truth; but

it was not ſo with *Paul*, who ſhewed himſelf in all things approved of God, in whoſe ſight he commended himſelf to every mans Conſcience?

Enq. *I am perſwaded that if theſe People were admitted to anſwer for themſelves upon all occaſions, many would come to be ſatisfied in things concerning them, wherein they are miſ-informed.*

*Reſ.* Oh yea, but alas ſuch reports are rumored abroad of them (by ſuch as ſay report, & we will report it) as is not fitting to be named among Chriſtians; and theſe Reports being credited, or regarded by ſimple people, they become odious and deſpiſed among men, and therefore is it that there is ſo much whouing and hiſſing at them in the ſtreets; but if they might be admitted to make their own defence in the preſence of prudent and underſtanding men, having their accuſers face to face, to prove their accuſations that they have againſt them, I believe many would come to be better ſaitisfied, the mouths of gain-ſayers would come to be ſtopped, and the ignorance of fooliſh men would come to be ſilenced; but that is the pollicy and ſubtilty of their grand Adverſary (who was a Lyar from the beginning) to make people believe all the horrid lies that can be ſpoken

and invented of them, and thereby comes the minds of thousands to be evil affected against the precious truth, which if they were but rightly informed of the certainty of things reported, they would either be brought to the acknowledgement of the truth, otherwise to lay their hands upon their mouths, and become silent; if they were not evill men, and Seducers, and such thou knowest will grow worse and worse.

Enq. *Hath the truth of God been so defamed, blasphemed, and reproached in other Generations as it is now in this Age?*

*Res.* Yea in all ages, when the Lord appeared by his power to reveal his precious Truth upon the face of the earth, Satan (who goes to and fro in the earth) hath stirred up his instruments to defame, blaspheme, and reproach it, by whose Blasphemies the living Truth hath been much defaced, and so it is now at this day, by the multitude of lies, false reports, and aspersions which are cast upon it by wicked and ungodly men, who cry out against such as formerly have defamed, blasphemed, and reproached the Truth, and they themselves are blasphemers and reproachers, like as the Jews did, who exclaimed against their Fathers for killing the Prophets, and yet they themselves put him to death who was

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the Prince of Glory, of whom the Prophets prophesied.

Enq. *But I would yet ask something concerning these people; Baptize they their Children? or are they themselves Baptized?*

*Ref.* Their Children they do not Baptize according to the course of the World, for they find no Scripture that speaks of Infants Baptisme, nor no example in the Scripture for the same, yet they who are in the unity are Baptized by one Spirit into one Body, and so many of them as were Baptized into Jesus Christ, were Baptized into his Death, that they should walk in newness of life; and this is the only Baptisme which they do witness.

Enq *But were they never Baptized with Elementary Water?*

*Ref.* Some of them in the time of ignorance were baptised with outward Water, supposing that it was necessary unto Salvation; but after they had taken up the Ordinance, they took up their rest also in the dead form, and did apply the Promises which was due to Believers, although little or no Reformation was wrought in them, yet they were conceited in themselves that it was well with them, untill the Lord in his infinite love opened their blind eyes, and then they saw themselves to be poor, naked, and miserable, and that that rest which they had taken up was

not the reſt which the Lord had prepared for his People, neither was that Baptiſme where-with they were Ba ized the Baptiſme which ſhould ſave them by the Reſurrection of Jeſus Chriſt, neither did the promiſes pertain unto them, which they had applied to themſelves; and that which gave them to ſee theſe things, was the light of Jeſus Chriſt in them, by which they were brought afterwards to witneſs the Baptiſm of the Holy Ghoſt, and fire.

Enq. *But are there none of them ſent to Baptize, that ſo others being Baptized by them, might come to witneſs the one Baptiſm alſo?*

*Reſ.* The ſame command that Chriſt gave at the firſt, he is with to the end of the world; which is, go teach all nations, baptizing them in the Name of the Father, of the Son, and of the holy Ghoſt; but here is no outward water mentioned; And the everlaſting Goſpel, they are ſent to preach, and they do turn people from darkneſs to light, from the power of Satan unto God, and ſo many as receive their teſtimony & believe in the light which they are turned unto, they come to witneſs the one baptiſme, which is by one ſpirit into one body, although they be never dipped nor ſprinkled with outward water, and hundreds of theſe people are come to witneſs this, who have never been Baptized with outward water ſince they believed. Enq.

Enq. *Own they the Lords Supper ?*

*Reſ.* Yea, the Supper of the the Lord they own, and at the Table of the Lord ( which is richly furniſhed ) they ſit, and do eat abundantly to the Eternal refreſhing of their Souls.

Enq. *Well, but do they break Bread and drink Wine at that Table, like as profeſſed Chriſtians do ?*

*Reſ.* The Bread that they break is the Body of Chriſt, & the cup that they drink is the Blood of Chriſt, but many profeſſed Chriſtians who talks of the Lords table, diſcerns not his Body, and ſo eats and drinks their own damnation ; yet notwithſtanding Chriſtians in Chriſt breaks one Bread and Drinks of one Cup, and they have Unity one with another, even as theſe people do witneſs with whom Chriſt doth Sup, and to the Subſtance they are come, and therefore go they not by Imitation, like as many do who are called Chriſtians, who yet never came to eat the Fleſh of Chriſt, nor to drink his Blood, and therefore have they no life abiding in them.

Enq. *But yet there is ſomething more in which I deſire alſo to be ſatisfied concerning theſe people, for many exclaims out againſt them, for judging and condemning others : Now pray thee tell me, what do they judge in others ? any thing, beſides that which is condemned in themſelves ?*

*Reſ.* Nay, It is that only; (to wit) deceit, and unrighteouſneſs, which the judgments of the Lord hath paſſed upon in their own particular; and when they meet with ſuch as pleads for that which is ordained of old for condemnation, perhaps they may ſharply reprove them, if they judge not the deceit in them, then the party reproved being one that cannot ſtand in the judgement, exclaims out againſt them, as if they were cenſorious judges, and horrid blaſphemers; when they have judged and reproved nothing but deceit in them, and that which is to be eternally condemned; even the very ſame that is judged in their own particulars.

Enq. *Well, but doth not Chriſt ſay, judge not that you be not judged? and* Paul *ſaith, the man that judgeth is inexcuſable whoſoever he is?*

*Reſ.* Yea, thoſe are the words of Chriſt and *Paul*; by the way take notice of the following words, did not Chriſt there ſpeak to the Hypocrite that beheld the Mote that was in his Brothers eye, but conſidered not the beam that was in his own eye, and take *Pauls* words alſo as they are: thou art inexcuſable O man (ſaith he) whoſoever then art that judgeſt, for wherein thou judgeſt another (mark well) thou condemneſt thy ſelf, for thou that judgeſt, doſt the ſame things; there

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is now the man that is inexcusable, who judgeth another, for that which he is guilty of himself, and if thou or any man can tax these people in this, then say that they are inexcusable who are found guilty in this thing.

Enq. *There is another thing which men hath against them, which is this; they say that they will not respect persons, but to a Prince or Lord, or whatsoever that he is; they will say thee, and thou to him, and stand with their hat on in his presence, as if he were a man of no reputation; is this true?*

*Res.* He who is their God (who hath made of one blood all Nations of men for to dwell upon the face of the Earth) he is no respecter of persons; and if they who are his people should have respect to persons, they should commit sin, and would be convinced of the Law as Transgressors; and for them to have respect of persons that were not good; and as for the properness of thee, and thou, I have shewed thee before. And why may not they stand with their hats on in the presence of the greatest man upon the face of the Earth, seeing that they stand daily covered in the presence of their God, whose Name is the Lord of Hosts, who filleth Heaven and Earth, in whom they honor all men, without the respecting of any ones person, or the greatnes

and magnificency of any, for what is man but duſt; and wherefore ſhould he be adored by his Fellow Creature? as if honour pertained to him, which indeed is only due to his Creator, who formed him of the duſt, to which he muſt return, and then his honour ſhall be laid in the duſt with him.

Enq. *Well, but hear, theſe people ſay that they are moved of the Lord to do this, and the other: and that they are ſent of God to publiſh his truth; now if this were true, they ſhould turn many from their wickedneſs, ſhould they not?*

*Reſ.* The truth they muſt acknowledge, whether they, before whom it is acknowledged can bear it or no, the which truth hath been often rejected by ſuch as reſiſt the holy Ghoſt, by the which theſe people have been often moved to declare unto the Sons of *Adam* their ſin, and to ſhew them their tranſgreſſion, and to exhort them to repentance and to amendment of life, and many have been turned from darkneſs to Light, from the power of Satan unto God, by thoſe among them, that were ſent to publiſh his truth, and to preach his everlaſting Goſpel unto the Spirits in Priſon; yea, thouſands are converted, and turned from iniquity, and wickedneſs, and are brought to ſerve God in

purity

purity and holineſs in his own Temple, and therefore they have not run as uncertainly (or without ſending) neither have they fought as one that beateth the air, for they who are turned from wickedneſs, by them are the ſeal of their Apoſtleſhip in the Lord.

Erq. *It is ſaid that they permit women to ſpeak or propheſie among them; Is not that expreſly againſt the Scripture? for did not* Paul *ſay, that he would not permit a woman to ſpeak in the Church; and where do they read of any women in the New Teſtament that propheſied?*

*Ref.* For women to propheſie (upon whom the Spirit of the Lord is poured out) is not expreſly againſt the Scripture, but a fulfilling of the Scripture, for the Scripture ſaith, that it ſhall come to paſs afterward, that I (the Lord) will pour out my Spirit upon all fleſh, and your Sons and your Daughters ſhall Propheſie; now the fulfilling of this, theſe people do witneſs: who will not permit a Woman (upon whom the Spirit of the Lord is not poured out) to ſpeak in the Church; but notwithſtanding every Siſter in Chriſt upon whom the Spirit of the Lord is poured out (who by that ſpirit is moved to propheſie) they forbid not, for the ſame *Paul* that did not permit a Woman to ſpeak in the Church, he wrote unto the Church that they ſhould

not

not quench the Spirit, nor deſpiſe Propheſie; neither do we read that he, nor none of his Company did forbid *Philips* daughters to propheſie, (*Acts* 21.8,9.) who were Virgins, and four in number, upon whom the Spirit of the Lord was poured out; and who will ſay that he would have quenched the Spirit in *Phebe*, if ſhe had been moved by it to Propheſie in that Church of which ſhe was a Servant; and the Spirit of the Lord theſe people will not limit in Male, or Female, who are one in Chriſt.

Enq. *What charity hath theſe People? will they relieve the Fatherleſs and widdow, &c?*

*Reſ.* They have that charity which ſuffereth long, which is kind and envieth not, which vaunteth not it ſelf, nor is puffed up, they have that charity which rejoyceth not in iniquity, but in the Truth, which beareth all things, hopeth all things, endureth all things; yea the Charity which they have will never fail: and therefore are they ſo charitable to the Fatherleſs and Widdows, whom they relieve within their Gates; if they be naked they cloath them, if they be hungry they feed them, if they be deſtitute of Lodging, they take them in: but diſcreetly they do it, and with much wiſdom, leaſt any ſhould depend upon it, and live in idleneſs: and this they do,

eſpecially

especially to them of the houshold of Faith, who cannot work, nor have not of their own wherewith to subsist, such they Relieve, that so there need be no Beggar in *Israel*.

Enq. *According to the words in thy Answer to my first Proposition, so I find it that in few words my first demand could not be answered, but afterwards it would be more fully; Truly I may say to thee as* Agrippa *said to* Paul, *that he almost perswaded him to be a Christian, even so thou (by thy sober and plain Answers) hast almost perswaded me to be one of these people, for verily I have long desired to be satisfied in those things wherein thou hast kindly resolved me, like a Friend that desireth my eternal felicity, and for the future I hope not to entertain every unsavory report of them as some do, but rather to withstand false Reporters, for now I have wherewith to answer them.*

*Res.* I am glad that thou art so well satisfied and resolved, for that was the main thing that I aimed at (excepting the glory of God, and the clearings of these Peoples innocence) from the very beginning; for when I wished thee to have patience a little, then I told thee that by the Lords assistance I should endeavour to inform thee rightly, and to resolve thee fully so far as I was allowed of God. And now seeing that it is come to this issue,

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let me perſwade thee to wait upon the Lord in his pure Light, which now in ſome meaſure doth convince thee of his precious Truth, in which theſe people do walk; and be not too forward in contending for them, until thou be one with them in the life and power of Truth, and then thou wilt be as able to anſwer their Oppoſers, as I have been (by the Lords aſſiſtance) to anſwer thy Objections.

Enq. *For my own particular I find much more contentment in my ſelf than I did, and am for the preſent as an empty veſſel (as touching Objections againſt theſe people) yet I know the ſubtilty of Satan is great, who may yet poſſeſs me with doubts and fears, and bring Objections into my mind when thou art not with me to anſwer them, and to reſolve me; therefore I intreat thee to tell me what I ſhould do in ſuch a cauſe?*

*Reſ.* Thy chiefeſt remedy in ſuch a cauſe is, to ſtand ſtill in the Light which ſheweth thee the ſubtilty of Satan to be great; and enter not into conſultations with fleſh and blood, for that is the way to let in doubts and fears, and the ſame that letteth them in, will bring Objections into thy mind, and take Exceptions againſt the Truth, and againſt them that are in it; but all theſe thou muſt judge down with

with the light, and let them be made thy foot-ſtool, then will that ſpark of love in thee (which is towards the truth) become a flame, which many Waters will not be able to quench; and when things ariſeth in thy mind which thou art not clear in, neither can comprehend, cumber not thy wits with them, but dwell low in the Croſs to thy will, and then the aſpiring mind (from which frivilous Objections doth ariſe) will come to be kept under the judgement, and then a principle of life thou wilt feel, which will thraſh and hew down thy luſts, corrupt deſires, and inordinate affections; and as theſe come to be mortified in thee, ſo wilt thou come to be brought into unity with the Lords people, and to lie down with them in their Fathers boſom of love, where (I hope) thou mayſt at any time find me, in the general aſſembly of the Ranſomed ones of the Lord, where *Halalujah* is ſung to the moſt High without ceaſing.

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THE END.

# POSTSCRIPT.

## OR,

## Something Written after.

MUltitudes of *Objections may arise out of that mind against the Truth, which cannot close with the Truth, (to wit) the carnal mind, in which an irreconcileable enmity lodgeth against the Wayes of God, the Worship of God, the Righteousness of God, and against the Truth of God, in which these People are established, so that nothing can satisfie that unsatiable Mind but death and destruction, for I know if many Volums were writ (more than are) in explanation, and vindication of the Truth, yet notwithstanding this busie mind would cast blemishes upon the Truth, through its defaming, scandalizing, and reproaching of it, whereby their Minds seems to be blinded, in whom death reigns, so that they behold no beauty nor comeliness, in the pure everlasting Truth, being surprized with jealousies, doubts, and fears concerning*

cerning the Immutability, the eternal excellency of the eternal truth of God, which to us that believe is exceeding precious, and beauty, glory, and majesty we behold in it, which doth as far exceed the Worlds beauty and glory, as the light of the Sun exceeds the light of one Star, and all things below it to us that are saved, are but as dross and dung in comparison of the eternal living truth of God, the excellency of which hath not been known by the Apostates, who have been Apostatized (or estranged from that of God in them) since the dayes of the Apostacy.

But rejoyce O ye Saints, and be exceeding glad, who are come out of that long, dark, and dolesome Night of Apostacy, (where you were well acquainted with sorrow and grief) unto the everlasting day of joy and gladness, where sorrow and sighing is fled away; rejoyce I say with joy unspeakable, for the Lord God is your Shepheard, and you shall not want, but with the finest of the Wheat you shall be fed, in Pastures which are green and large, where your Souls may delight themselves in fatness. And know this my Friends, that the Lord God will wipe away your reproach, and sweep away the refuge of Lies, under which your enemies (who have smitten you with the fist of Wickedness) have with falsehood hid themselves, but their Rod shall not alwayes rest upon your Lot, neither

shall

*ſhall you alwayes be a Prey unto them, for the Lord God will deliver you out of the hands of theſe that afflict you, and Kings and Princes he will rebuke for your ſakes, wherefore be of good chear in the Lord, he that ſhall come, will come, and will not tarry.*